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FROM THE EDITOR:

Hemispheric Free Trade: Myth or Reality?

President Clinton's April trip to Santiago, Chile, to drum up support for a hemispheric free-trade zone stretching from Alaska to Tierra del Fuego may have been too little, too late. U.S. policy concerning free trade in the hemisphere has been weak over the past several years. Indeed, after the initial euphoria and promise of the NAFTA, the idea of a free-trade zone encompassing the entire Western Hemisphere seems to have faded into the policy background.

Latin American countries may have grown tired of waiting for the U.S. to take the lead in regional economic integration. Several countries, most notably the recent Summit host, Chile, have begun to look to Europe and Asia for leadership and inspiration in developing long-term trade relationships. Initial statistics suggest that Europe particularly is taking a dominant role in South American direct foreign investment strategies.

Several key issues stand out as pertinent to the issue of regional free trade. First, an open and equitable hemispheric trade zone will not develop unless the socioeconomic inequities that plague Latin America are addressed head on. Without a large, educated and entrepreneurial middle class, free trade is likely to increase the problem of social polarization—with the rich getting richer and the poor getting much, much poorer. Second, external investment in social overhead infrastructure is desperately needed. One of the great successes of the European Union has been the establishment of a regional development investment fund that targets infrastructural projects in the poorer regions of Portugal, Italy, Greece, Scotland, and Ireland. Until the U.S. and Canada see it in their best economic interests to do likewise in Latin America, imbalances in infrastructure will remain significant barriers to

hemispheric integration.

Third, the historical inertia of political boundaries remains a dampening influence on regional integration. The state borders in place today, although historically deemed necessary to define national identities in Latin America, are irrelevant to future regional socioeconomic relationships. The sooner they are replaced by an alternative spatial conception of territorial relationships, the sooner Latin America will progress toward regional integration.

Is hemispheric free trade a myth or a reality for the coming century? Based on present conditions, free trade is unlikely to develop in the way it has evolved elsewhere. Unfortunately, this may consign Latin America to the backwaters of the global economy and continue to subordinate the region to the U.S. Until our next issue of *Intercambio*....

David J. Keeling, Editor

Department of Geography and Geology

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Manuscript contributions are welcome from anyone interested in Latin America and hemispheric cooperation and exchanges. Articles should be no more than 3000 words and may be in English, Portuguese, or Spanish. Send your contributions (hard copy and 3.5" disk, DOS, WordPerfect) to: Center for Latin American Studies, Office of International Programs, Western Kentucky University, 1 Big Red Way, Bowling Green, Kentucky 42101, or email the manuscript to david.keeling@wku.edu.

TRIALS AND TRIUMPHS OF WOMEN IN CONTEMPORARY LATIN AMERICA

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In Latin America, 184 million people live in poverty, the majority of whom are women and their dependent children. As elsewhere in the developing world, women appear to share a set of common problems, despite their differences in class and race. In the case of Latin American women, these problems appear unique to their gender and role in a staunchly *machismo* culture. Understanding this situation requires some grounding in the guiding principles of male-female relations that have remained constant in Latin America from 1492 to the present. The marginalization of women has its roots in the patriarchal system of European culture that has understood men and women as uniquely different from one another.

Ideological constructs of gender difference are found in the early works of Plato and Aristotle. Such constructs were advanced by the Roman notions of legal equality, replicated in early Christian writings and reified in the modern democratic discourses of political philosophy. In Latin America, however, the conceptions of men and women as uniquely different from each other took on a more exaggerated cast than that which developed in western European society. What evolved in the development of new Latin societies was the guiding principles of male-female relations known as *machismo* and *marianismo*. Exaggerated characteristics of the ideal man and woman became the organizing tenets of Latin life, permeating all of its major institutions.

In this cultural system a dual code of morality prevails, establishing into practice two distinct spheres of activity: one for men (the public realm) and one for women (the private realm). Within this system, the principle role of the male is that of provider. The ideal man is out and about, sexually aggressive, arrogant, and self-sufficient. Considered superior to women, men have come to enjoy special privileges both with the family and in society at large.

At the other extreme, traditional *marianismo* defines the ideal characteristics of womanhood, which include nurturance, motherhood, and chastity. Inspired through pervasive Catholicism, *marianismo* provides Latin women with the perfect role model of the Virgin Mother. Like the Virgin, women are considered to be semi-divine, morally and spiritually superior to men.

Women's roles, then, have been regulated to the

private, domestic realm. In Spanish, the verb "to marry" (*casarse*) literally means "to put oneself into a house." A married woman is referred to as *casada* or housed in, where the honor of Latin society resides. Within the home, the woman is esteemed as wife and mother. There she plays an important role as nurturer, keeping her maiden name and passing it on to her children. In theory, this allows her a strong and recognized role; in reality, however, it is a role that restrains her freedom and choices.

The marginalization of women has its roots in this cultural system, for ultimately women are denied an equal partnership with men. Despite a woman's esteemed place as wife and mother, she is nonetheless expected to be submissive, subservient to, and dependent on, the man (or men) in her life. Among the behaviors expected of her are humility and sacrifice. Sacrifice is evidenced particularly in poor households. For example, when money is short, women feed their sons before their daughters and, if leftovers permit, they feed themselves last. This helps to explain why the malnutrition rate for females in Latin America is four times higher than the rate for males.

Women cook, clean, nurture children, and tend to the elderly. These responsibilities often require that women walk for hours each day to fetch water and gather firewood. Much of their day may also be devoted to supplementing the family income by selling *tortillas*, fruits, or handicrafts in the marketplace. Yet while women work almost twice as many hours a day as men, their labor remains largely unpaid and unrecognized.

Women are expected to be both premaritally chaste and postnuptially faithful. While the dual code of morality tolerates extra-marital relations for men, a woman suspected of adultery is vulnerable to desertion, despite the absence of divorce law in some Latin states. Child support laws do not exist in some countries, and where they do exist, enforcement is rare. Women also have little control over their reproduction, and in every Latin country (except Cuba) abortion is illegal. In some countries like Chile, for example, the sterilization of women is the primary birth control method. However, a woman who seeks sterilization must have both her husband's and her doctor's approval, and such permission is usually given only after the birth of her third child.

In Latin America, women who deviate from the expected role of wife and mother are often perceived negatively or simply ignored. Traditionally, women have not enjoyed the same access to education, as sons usually are educated at the expense of daughters. Girls of middle-class families usually continue their studies in commercial or high schools, and many become teachers. Other have earned degrees to become physicians, attorneys, and chemists. Yet even among professional women, marriage and motherhood are still the supreme goal.

Journalism has been one of the few socially accepted

professions for women. Yet in spite of their dedication to the art of writing, there has been almost no recognition of their political or literary works. A major exception has been the Nobel Peace Prize laureate, Rigoberta Menchu, whose oral stories (translated and edited by Elizabeth Burgos) awakened the world to the suffering and plight of the indigenous Guatemalans.

In Latin America, once a woman leaves the private realm, her personhood is usually devalued. Women who are employed outside the home still are regarded as supplementary wage earners. The social legislation of almost every country includes enactments for equal pay for equal work, yet such laws rarely are enforced. A lower wage for women's labor is the norm throughout Latin society.

In the public realm, women do not enjoy the same access to jobs as men, nor do they have the same opportunities for career advancement. While women have the legal right to join unions, the unions and their management undervalue female workers in comparison to men. Women continue to suffer from job segregation, inadequate educational training, rights to union membership, and managerial positions, if not by law then by social practices. The majority of women also are denied access to credit and bank loans.

In the political arena, Latin American women have the right to vote and, in some countries, they received the franchise long before North American women. Despite suffrage, however, social practices continue to deny women access to political positions of power. Women are greatly under-represented in every political system in every Latin American country. In cases like Chile, parties control the voting slates and men in the ranks have resisted efforts to nominate women for political office or they slate them in districts where women have no chance of winning. Women who do hold political office traditionally come from the ranks of the upper and middle classes and often are the widows or daughters of political elites. The majority of female legislators in Central America have a university degree, are married with fewer children, and belong to a centrist or conservative political party. Again, the exception here is Cuba, where women enjoy higher rates of education, better pay, greater access to and promotion in the labor market, and they hold higher rates of elective office at all levels of government.

In the 1990s, however, there appears to be a growing number of female competitors for elective office. Women are playing an increasingly prominent role, especially on the political left. For example, in the recent El Salvador elections, women won 14 seats in the Assembly, they won 13 mayoral races, and they gained 7 of the 15 new city council seats in San Salvador. The majority of these women were candidates of the Farabundo Marti National Liberation Front (FMLN), the former guerrilla movement

that fought for political power from the mountains in the 11-year civil war. Elsewhere in Central America, guerrilla movements are exchanging bullets for ballots. The chance for peace suggests that more women—particularly poor women who have fought in guerrilla movements—are likely to enjoy greater access to political power.

The new global economy also has had some unpredictable consequences for women. Increasingly, women are becoming key laborers in the marketplace, valued for their cheap labor, obedience, submission, and timeliness. In Latin America, women account for 38 percent of light industry's labor force. But new employment opportunities appear to be a double-edged sword. For example, in most countries monthly earnings for a 10- to 12-hour day are around US\$35 to US\$45 (less than the US\$160 needed for basic monthly subsistence). Assembly line work is hazardous and unsanitary. Women are exposed to pollutants, heat exhaustion, limb loss, eye and back fatigue, and their jobs seldom provide health, retirement, or disability benefits. There is also a high turnover rate in industry. A 23-year old woman is likely to be too "old" to be productive and may be replaced by a 15- or 16-year old sister.

At the same time, however, the feminization of the urban work force has increased the economic and social importance of women. The rise of female-headed households has had a strong impact on the family, particularly in challenging the myth of the male provider. In Latin America, economic trends and adjustments have contributed to the loss of men's jobs. Women's wages, therefore no longer are secondary incomes for many families. Women's employment may be the only employment for a family; therefore, a woman's income is an important pillar of domestic and family support. Women are becoming more aware of their critical contribution to the household economy and they are exercising greater discretion over the use of income. Where women have taken control of the household's resources, there is a more balanced pattern of consumption, with less income devoted to alcohol and cigarettes and more to food, clothing, health, and education. In these households, there is also a tendency towards a more equitable allocation of household work. The consequence of all this is the erosion of male authority, at least within the home.

Economic crises in the Latin state have fallen heavily on women. The recent reduction of government subsidies for food and health care, and the privatization of jobs, hospitals, and schools have forced women to play a more active, public role in defending the survival of the family. Defense of the family has been a motivating factor for most collective action taken by women and such action has taken many forms. In the economic realm, women have organized unions, joined popular organizations, and have been dedicated to the use of strikes and boycotts in

demanding better wages or safer working conditions.

In the popular realm, women have organized their own political parties, run for elective office on child-centered and women-oriented policies, organized grass-roots campaigns for projects like neighborhood water and sanitation services, and they have fought in guerrilla movements. In the late 1970s and into the 1980s, women were not afraid to confront openly the authority of the military state. Women who had lost husbands and children to state terror campaigns demanded political accountability. In the case of Argentina, the Mothers of the Plaza de Mayo expropriated the mantle of motherhood as a way of redefining the private sphere. Their political activity has offered a new model of non-partisanship and, in some countries like Argentina, Chile, and Nicaragua, their demands and political activity have created space for the (re)birth of democracy.

In the social realm, women have joined together in community-based projects working in collective kitchens, preventative health-care clinics, collective child-care projects, and agricultural and textile cooperatives. More recently, women have begun their own community banks, where they lend money to each other to fund micro-enterprises of which they are in complete control. Women also have begun educational campaigns to control reproduction and to demand the establishment of all-female police stations that can investigate more seriously cases of domestic violence and rape. Women have also petitioned, and won in some states, the right to child support and alimony.

Conclusion

The contemporary experience of Latin women continues to be one of struggle. Out of powerlessness and crisis, however, have come protest and collective action. Such action has contributed to a reformulation of identity where women have become (and are becoming) citizens and active participants in society. On the eve of the twenty-first century, traditional gender ideology that is rooted in separate spheres for men and women is breaking down. Still, women will need to continue the struggle. Women will continue to press for access to health care, education, jobs, credit, and political power. Reproductive rights will be an essential element of their future well-being and of their empowerment. In Latin America today, there is great hope for democratization, prosperity, and social progress. But clearly, such changes cannot be sustained where women and girls are not valued as equal partners. As countries grapple with such awareness, opportunities for greater equality appear likely. Space appears to be opening for change and women surely will be at the center of this change.

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MEXICO GETS POLITICAL PLURALISM

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Ever since 1911, when Mexico ousted a dictator who had destroyed earlier attempts at democracy, a Revolutionary coalition of the ruling party and its office holders ("Revolutionary" is always capitalized in Mexico to indicate ongoing political reform) have dominated public life. This coalition created a replenishing ruling force during 1920-1929. In recent decades, it also nurtured limited representative government without the kind of elections that the opposition could win honestly, except for minor offices (Fuentes 1994). Since 1929 until recently, the Institutional Revolutionary party (PRI) dominated public life in Mexico.

In 1997, however, a discernible political pluralism came to Mexico after honest national elections. I observed honest balloting at several voting sites in the state of Sonora on July 6th. Reporters from the daily newspaper, *El Universal* (1997), of Mexico City found similar legitimate balloting in the Federal District, in Guadalajara, and in Monterey. Robert A. Pastor (1993), director of Latin American research at the Carter Center of Emory University, points out that the 1988 presidential election was widely denounced within Mexico by the National Action Party (PAN) conservatives and the Democratic Revolutionary Party (PRD) leftists, the major opposition. To bolster his legitimacy, President Carlos Salinas publicly called for dialogues with all political forces, and these events did receive press coverage far beyond the token newspaper and broadcast coverage of earlier years.

In 1993, election officials began to make available computer tapes and paper copies of voter registrations to opposition parties, but only when these parties requested such lists for specific upcoming federal races for the 1994 balloting (Pastor 1993). The PRI, founded in 1929, had never lost a presidential election, had held most Senate seats save a couple, and had resorted to proportionally representative additional seats for minority parties added on to the regular congressional-district seats in the lower house of the Federal Congress. That way, the comfortable PRI majority in the Chamber of Deputies would appear to be functioning in a democratic setting. PAN, PRD, and the Popular Socialist Party (PPS) deputies would be present in enough numbers to project a working opposition image to the voters.

However, the lower house of the Mexican Congress parallels a key assigned power found also in the U.S.

House of Representatives. Under the Constitution, the Cámara de Diputados must formulate and initiate the annual federal budget. From 1929 until 1997, the President of Mexico, who also heads the PRI, could send his budget to the Congress assured that he would have it affirmed. But this was not so in the autumn of 1997. Newly elected PAN and PRD deputies, in an odd coalition of conservatives, liberals, and a few deputies from two small minority parties, organized the lower Chamber. A PRD deputy presided and a PAN leader formulated the daily agenda.

In October 1997, I returned to Mexico City to observe this benchmark change, one of the most fundamental political shifts in Mexican political action since 1929. No longer did opposition deputies just get to argue minor budget details and debate superficial changes. The debates were substantive, not cosmetic. Indeed, in my sixty years of observing the Mexican Congress, first as an NBC news correspondent and then as a political scientist, I had never before witnessed the kind of genuine debate over major sections of the budget that ensued.

President Ernesto Zedillo at first remained aloof from the opposition leaders, but he reversed his stance and cordially invited them to his office for lengthy, friendly chats. He persuaded the PAN leaders to suspend their coalition with the PRD temporarily so that he could retain the 15 percent value-added tax, which the PRD demanded should be lowered to 10 percent. Zedillo won that battle, assuring sufficient tax revenue to fund the major federal welfare and service obligations.

Six of the 31 Mexican states have non-PRI governments for the first time. The 1997 elections yielded several unicameral state legislatures with non-PRI oppositions that now force the PRI members and state-level bureaucrats to bargain and compromise. The word "compromise" used to be unacceptable in the Mexican political vocabulary. Mexico's civil service laws are token and patronage still is accepted. But, with their congressional pluralism growing, in 1998 opposition members of Congress are demanding more PAN and PRD appointments and sometimes they are getting them.

President Zedillo shocked Mexico when he appointed a member of the PAN as federal Attorney General to insure some real probing of corruption. Discussions over foreign trade issues in the Congress also now rise to genuine debate, unlike the cosmetic arguments over minor procedures that were the hallmark of debate in previous years. However, President Zedillo's biggest contribution to current democratic practices was his insistence in getting new voter identification cards to all registered voters for the 1997 federal and state elections. The old *cedula* was just a card with the voter's residence and signature. For the July 1997 elections, a voter's identification card contained a face photo—thus, no voting the cemetery!

Roderic A. Camp (1990:3) observed recently that "One of the most significant....features of the Mexican political system is the role of the state, and the intertwining of the presidency and the official party (PRI) within it." Often the word "state" is used loosely and interchangeably with the word "government." In Mexico, the two terms are not completely synonymous. The Mexican state is broader than the government structure and comprises a permanent collection of institutions that include the government branches, the party system, and the vast bureaucracy at the federal, state, and local levels.

The Mexican state has played a much larger role in the economy and the everyday lives of Mexicans compared to the United States. The state often controls public resources to a degree not as readily accepted by the majority of citizens in the U.S. However, Mexican attitudes are changing and widespread satisfaction was expressed in letters to the editor, political rallies, and broadcast comments after the dominant party, the PRI, lost some of its control as a senior partner of the Mexican state.

Martin Needler (1990:131) anticipated this trend in 1990, when he wrote about Mexico's leaders of the future:

Eight of the 22 members of Carlos Salina's cabinet were 44 or younger when they took office at the end of 1988....as opposed to the cabinet "dinosaurs," one of whom, the Secretary of Energy, was in his seventy-fifth year....(the) young técnicos....with undergraduate degrees from Mexican universities (and)....advanced degrees at U.S. universities in economics, politics, and public administration....

The young leaders indicated in the early 1990s that public policy decisions had to include more input from the non-traditional thinkers of the Revolutionary coalition and even more from those outside that coalition.

Another factor helping to usher in political pluralism to Mexican public life was the voter disgust with a few prominent members of the PRI linked publicly to narcotics cartels. Raúl Salinas, brother of the former president, today is behind bars in a federal prison, awaiting the outcome of a drawn-out legal process in which he faces charges of investing funds traced to laundered money from the drug trade (*Wall Street Journal* 1997). The *Journal's* coverage of the March 1997 trial in Houston's U.S. District Court reported that former Mexican Deputy Attorney General Mario Ruíz Massieu had US\$7.9 million deposited in a Texas Commerce Bank account that was traced to drug trafficker bribes. Ruíz is the most senior of several PRI government officials convicted in 1997 of complicity in the narcotics trade. In the U.S. court, documents were presented that had never been made public in any Mexican court before March 1997.

Happily for the betterment of Mexican public life, Mexico's media picked up the *Wall Street Journal* coverage. By May, in Hermosillo, capital of Sonora state, the first-rate daily newspaper, *El Imparcial*, was exposing PRI officials linked to the drug trade. In mid-May, corrupt state and federal police swooped down on the police station in San Luis, Sonora, and made off with US\$10 million in cocaine that had been seized earlier by other law enforcement agencies. Seven federal officials were arrested and convicted in aiding in the theft of the cocaine. Voter reaction was evident in the July 6 elections of state and local office holders. The state legislature now divides itself into three parts, with local deputies from the PAN and the PRD in numbers almost equal to the PRI delegation.

In Mexico, a *municipio* is the geographic equivalent of a U.S. county although it is the smallest governmental unit. There are 2,300 *municipios*, but only 450 are large enough to be important politically, economically, and industrially. Of these 450, the PAN now controls some 250 and the PRD about 100. The "mayor" of Mexico City—actually the elected governor of the Federal District—is now from the PRD, a regional opponent of the PRI along with six PAN governors in important states such as Jalisco, Nuevo León, and Baja California Norte.

In my book on government-media relations (Alisky 1981), I called Mexican newspapers and broadcast stations practitioners of "bandwagon" journalism, whereby the government and the PRI received exemptions from hard-hitting criticism. In 1997, that was no longer true. In March, Mexican newspapers from Mexico City followed a news tip and flew reporters to small towns in the troubled Chiapas state, site of political unrest. PRD and PAN activists charged the PRI with operating a clandestine eavesdropping building, complete with wiretap and electronic devices for recording cellular telephone conversations. Local police had ignored the charges, but reporters entered the building and found four such devices. Because those entering the building did not have permission to enter, nor were they law officers but rather civilians, no charges were leveled against the PRI activists overseeing the devices.

President Zedillo and the national officers of the PRI, upon learning of the operation, immediately denounced the four activists and expelled them from the party. Was this genuine indignation, or merely the smoothing over of an operation some PRI officials in the capital knew about? To date, there is only inconclusive verbiage from both sides. But in the decade of the 1980s, the media might have remained silent about the incident and the public banishment of the four PRI activists might have been handled behind closed doors. A more open situation clearly exists in 1998.

I have previously read numerous stories detailing negative factors in Mexico's political system, and the election results of July 6, 1997, bear out my argument of a more open political system today. Certainly, the readers of *Intercambio* include many scholars who can cite examples of arbitrary PRI actions even in 1998. But political pluralism can be discerned at every level of government in Mexico, even though arbitrary decisions by the Revolutionary coalition are still very much in evidence. Improvement is coming here and there. And if this political pluralism continues, Mexico indeed will enjoy representative government with true give-and-take among the parties. That has not yet happened, but pluralism has a foothold. It will take time to achieve full-blown competitive political life in Mexico.

Notes

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About the Author

Marvin Alisky, Ph.D. is professor emeritus in political science at Arizona State University, founder of ASU's Latin American Studies Center, author of 5 books and 30 journal articles on Mexican public life. He was news foreign correspondent for the NBC radio network in Mexico for two years and in South America for one year before studying for his doctorate in Latin American politics. He served on the Board governing the Fulbright Commission in Washington between 1984 and 1990.



WKU FACULTY ACTIVITIES

Dr. David J. Keeling, Department of Geography and Geology and Director of the Latin American Studies Program

at Western, traveled to Ecuador for five weeks in July and August, 1997, to teach in the KIIS Ecuador summer program. Along with sixteen eager students and Dr. Miriam Kannan, a biologist from Northern Kentucky University, Dr. Keeling explored the urban geography of Quito, Guayaquil, Cuenca, and Otavalo. Trips also were taken to the Río Napo region of Ecuador's Oriente and to Santo Domingo on the western slopes of the Andes. Dr. Keeling will return to Ecuador in the summer of 1998 with 18 students and 2 faculty for field studies in the Galapagos, Highlands, and Oriente of Ecuador. He will teach a course on Sustainable Development in Ecuador.

David's recent book on Argentina (*Contemporary Argentina: A Geographical Perspective*, Westview Press (ISBN 0-8133-8680-2) 1997) continues to receive good reviews, and a paperback edition for use in the classroom is due to be released in August. He also hopes to begin a second edition of his *Buenos Aires* book within the next couple of years, as the urban landscape continues to change rapidly as a consequence of globalization forces.

Since the last issue of *Intercambio*, Dr. Keeling has presented the results of ongoing research at a number of conferences, including "Neoliberal Reform and Landscape Change in Buenos Aires, Argentina" at the annual conference of the Association of American Geographers. This paper has been submitted for possible publication in the journal *Geoforum*. He also presented other talks based on the theme of urban restructuring in Argentina at the annual MALAS conference in October, at Tennessee State University, and at Middle Tennessee State University. David has also presented a number of talks that focus on the theme of using a basic gravity model approach to theorize the economic potential of transport improvements in Mexico. A chapter addressing this issue is part of an edited volume titled *Regional Development and Planning in an Era of Change* to be published by Ashgate Press in July.

Dr. Keeling currently serves as editor of the 1998 *Yearbook of the Conference of Latin Americanist Geographers*, as vice president of the Midwest Association of Latin American Studies, as vice president of the Latin American Specialty Group of the Association of American Geographers, and as a member of the Board of Directors of the Conference of Latin Americanist Geographers. David also is organizing the 1998 annual meeting of the Midwest Association of Latin American Studies hosted by Western Kentucky University from October 29 to 31, 1998. This conference is inter-disciplinary and a general call for papers can be found on the MALAS conference webpage at <http://www2.wku.edu/~keeling/malas/malas98.htm>. All are invited to participate, particularly students.



Dr. Richard V. Salisbury, Department of History, chaired a Latin American session on June 21, 1997, at the annual Society for Historians of American Foreign Relations meeting held at Georgetown University, Washington, D.C. He also served as a commentator for a Latin American session on November 7, 1997, at the annual meeting of the Southern Historical Association held in Atlanta, Georgia. Dr. Salisbury was awarded a 1998 summer faculty research fellowship and a sabbatical leave (Spring 1999) to conduct research on British diplomat Sir Lionel Carden, who served as his nation's diplomatic representative to Cuba, Central America, and Mexico during the early 1900s. Richard will undertake research on Carden in U.S. archives this summer and in British archives and libraries next year.

Dr. L. Michael Trapasso, Department of Geography and Geology, spent January and February visiting Argentina and Antarctica. On sabbatical for the Spring 1998 semester, Michael is studying climatic implications of ozone depletion and associated events.

Donna K. Cheshire, Assistant Director of International Programs, attended the Consortium for Belize Educational Cooperation (COBEC) meeting in San Ignacio, Belize, March 5-7, 1998. Donna serves as chair of the Faculty and Student Exchange Committee of COBEC and is working in cooperation with Murray State University in Kentucky to develop a summer study abroad program in Belize. The tentative dates of the program are July 12-31, 1999. For more information about this program, please call, write, or email Donna (donna.cheshire@wku.edu).



LATIN AMERICAN STUDIES SCHOLARSHIP

Soleil Archila from Guatemala received the 1998 Latin American Student Scholarship Award. Soleil is pursuing a pre-med program at Western, she is active in international student activities, and she continues to maintain an excellent academic grade average. The scholarship will be presented to Sandra by Dr. David J. Keeling at the University Student Awards Ceremony in April, 1998. The award is given in recognition of the student's excellence in scholarship, community service, and contribution to international understanding.

RECENT PUBLICATIONS OF INTEREST

Pace, Richard (1998) *The Struggle for Amazon Town: Gurupá Revisited*. Boulder, CO: Lynne Rienner, ISBN 1-55587-352-9 (pbk.), \$US20.

The Brazilian Amazon region has experienced massive and profound changes over the past half century. Pace's new book revisits the community captured in Charles Wagley's landmark 1953 study, *Amazon Town: A Study of Man in the Tropics*, to explore how Gurupá has responded to change. What he discovered is that development efforts have left little untouched and familiar, and that the community has adapted to change in profound and often disturbing ways.

By focusing specifically on the actions of the community as it faces new development opportunities and recurring adversity, Pace examines the cultural and social history of Gurupá, including such factors as regional development, environmental degradation, and social conflict. He also addresses the more recent effects of political mobilization and liberation theology on human rights awareness and social justice. He richly illustrates the political and economic forces, both international and national, that have shaped Gurupá in recent decades and he explores the motivations and means of those who are searching for alternatives to current patterns of development. I highly recommend this book.

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